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539 to the end, so he says. I propose to provide some amusement for our women, so he says. So I enjoin upon our women that they promptly take their places; and as they understand the custom of our forebears, they are asked to carry them out on this occasion, so he says.

796 During the busk names and titles different from those ordinarily used were employed. The women were called Hōmpita haya ("food preparers"), or Teukole'idji ("having a house"). This last term is said to have been extended also to the children—that is, it included all of those who remained in the houses instead of going to war or the chase. According to Cook it was applied in Tukabahchee only to the four women who acted as leaders in the women's dance. It was very bad form to refer to a woman or to women by the common terms. In important speeches the people of the Raccoon clan often said "I am of the Shawanogis," and this term also extended to related clans like the Potato and Fox. This applied particularly to Tukabahchee and was based on the close friendship between the Tukabahchee and the Shawnee. According to Alindja, one of the best Tukabahchee authorities, it was extended really to the whole of Tukabahchee town, the term Teiloki bringing about a separation. The Raccoon clan at Tukabahchee also called themselves Isti mikāgi doiyāt ("chiefs that we are") or isti teilokogi doiyāt ("Teilokis that we are"). The towns often had particular busk names. The Abihka would be known as Abihka nāgi, the Coweta as Kawita mahma'ya, the Kasihta as Kasihta lāko. The Okchai called themselves by that name and the almost as common term Lālogāga. The Okfuskee and Tulsa people called themselves Kos i'stāgi ("people of Coosa"). The Pākān tallahassee used the word Pākāna.

SHAMANISM AND MEDICINE

• GENERAL REMARKS

756 Just as among the beings and objects in nature there were certain which possessed or acquired exceptional supernatural powers, so there were certain men who were possessed of such power or were mediums for its expression. They were also versed in the powers possessed by other created things and hence were partly prophets or soothsayers and partly doctors, while some of them occupied official or semiofficial positions and became priests.

Both men and women could be doctors. Swan, in fact, states that women were employed more frequently than men.²⁵ If this means that the female doctors were more numerous than the male he is probably incorrect, since very little is said of female doctors by anyone else, and I have heard little about them personally. Perhaps Swan had reference in part to the common practitioners,

²⁵ Schoolcraft, *Ind. Tribes*, vol. v, p. 270.